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INCREDOULITY SATISFIED.

Some people seem incredulous regarding our great combination offer. They do not see how it can be possible for us to give away our song books, "Christian Melodies," if they are the high grade, superior books that we claim they are. They are skeptical and are heard to remark: "Can these books be worth anything and be given away on such easy terms?" We trust that no time will be lost by any one worrying over how we can afford to do this. We are responsible for that. As to the quality of the book we will let it speak for itself. All it needs is a chance. It wins its way on its merit. We do everything we can to enable every one to become familiar with this book. Sample copy will be sent postpaid for 30 cents. Pamphlets containing twelve full pages of the book may be had by churches desiring to test the songs for 75 cents a hundred, postpaid. We believe the book to be vastly superior to anything of its kind available. It contains the finest quality of paper and has the most desirable and durable binding. It is a sewed book, which every one familiar with book manufacture knows to be the best binding. Considerable money could have been saved in the cost of these books if we had bound them with rivets or staples, as all cheap books are bound. Whenever any kind of patent rivet for binding is substituted for genuine cord sewing it is done to cheapen the cost and does not make as durable a book. Christian Melodies is so bound that it will open flat without injury and will lay open without assistance. No riveted book will do this. In mechanical construction and general artistic appearance Christian Melodies has no equal. The quality of its music is certainly extraordinary. Such unanimity of expressions of commendation would not have come to us voluntarily from leading mu-

sicians and singing evangelists everywhere if the class of music was not of very high order. No one who has seen and used the book has expressed an adverse opinion. They all with one accord pronounce the book the finest they have ever seen. We give a few specimen letters from those who have used the book:

Many thanks for "Christian Melodies." You have a good book and no one will make a mistake if they adopt it.—H. A. Eastman, Singing Evangelist, Danville, Ill.

Keokuk, Iowa, Nov. 22, 1899.—We have used "Christian Melodies" the past three weeks in our meeting and it is certainly the most effective all around book for Gospel work that I have ever used.—J. A. L. Romig, Evangelist.

Sullivan, Ill., Nov. 16, 1899.—Allow me to say that for its purpose "Christian Melodies" is the best that I have ever seen. This is also the judgment of my wife, who is a singing evangelist of seven years' experience.—E. W. Brickett, Pastor.

Keokuk, Iowa, Nov. 22, 1899.—We used "Christian Melodies" in our meeting and must say it is the best book for evangelistic services I have ever seen, and believe it is equally as well adapted for all church or Sunday-school work.—A. F. Sanderson, Pastor.

I am delighted with your new book, "Christian Melodies." I trust its sweet songs will gladden many sad lives and prove a blessing to the Church of Christ. I shall be pleased to use it in the Pacific Garden Mission.—Harry Monroe, Supt. Pacific Garden Mission, Chicago.

Ridge Farm, Ill., Nov. 16, 1899.—Will say that I have examined your "Christian Melodies" and find that they are excellent, and can highly commend them to congregations or singing evangelists. They are the books for Sunday-schools and revivals.—C. C. Berry, Evangelist.

Fargo, Mich., Feb. 26, 1900.—Wife and I have examined "Christian Melodies" and will say we have utterly failed to find a good song. They are all of the better and best quality. It is the finest work I have seen. They are all highly polished gems and are sure to meet the approval of the public.—Meade E. Dutt.

Blue Mound, Ill., Nov. 10, 1899.—After receiving sample copy of "Christian Melodies" I ordered 100 copies of the book, which we are now using in our church and Sunday-school. We used them during our protracted meeting of five weeks, resulting in fifty-one additions to the church. The book is all right. We like it very much.—E. T. Clements.

I have recently had an opportunity to examine carefully nearly all of the hymn books now on the market and say without hesitation that "Christian Melodies" published by the Oracle Publishing Co. is decidedly the best that I have yet run across.

T. H. Stark,
Chormaster Austin Christian Church.

This is the kind of book we are giving away for clubs of subscribers to The Christian Century, as indicated in the advertisement on another page. It may seem incredible but is nevertheless true. This is by far the greatest offer ever made by any of our publishing houses, and is creating a great deal of comment. The idea of getting twenty-five dollars worth of such desirable song books absolutely free seems too good to be true, but do not doubt, my brother. If you have not already begun the canvass go to work at once and in a few hours you can clear \$25 for your church.

S. S. Literature.

Four Lesson Annuals

1. *The Lesson Commentary* for Teachers and Advanced Classes: \$1.00 per copy, post-paid; \$9.00 per doz. not post-paid.
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1. *Our Young Folks*, a large 16-page illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family. Single copy, 75 cents per year; in clubs of 20 or more, 50 cents—12 1-2 cents per quarter.

2. *The Sunday-School Evangelist* for the Boys and Girls of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs of not less than ten copies to one address, 30 cents per year—8 cents per quarter.

3. *The Little Ones*, for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than 8 copies, 25 cents a copy per year—6 1-4 cents per quarter.

Concerning Samples

If your school has not been using these publications, samples of all, except the Lesson Annuals, may be had *Free* for the asking. Your School deserves the Best Supplies Published, especially when they are to be had at the Lowest Rates.



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See Our Great Combination Offer on Page 20.

THE CHRISTIAN CENTURY.

Formerly THE CHRISTIAN ORACLE.

Vol. XVII.

CHICAGO, MARCH 29, 1900.

No. 13.

If You but Knew.

If you but knew
How all my days seemed filled with
dreams of you;
How sometimes in the silent, restless
night
Your eyes thrill through me with their fire
so bright;
How oft I hear your voice when others
speak,
How you 'mid other forms I vainly seek,
Oh! love more real than through such
dreams were true,
If you but knew. —Selected.

THE PROGRESS OF THE DISCIPLES.

There has come enlargement of vision to the Disciples of Christ as a people in the process of their growth. But few except the most clear-sighted of the fathers themselves saw the breadth and beauty of the plan proposed by Mr. Campbell and his helpers. It has been a work of education to get our people past the narrowness that characterized some of the views held in the second generation of our movement, and to an appreciation of the extent and magnificence of the work proposed by the fathers.

The platform of our early preachers was the restoration of Christianity and the lost unity of the Church by emphasis upon the truth that Jesus is the Christ, the Son of God. The proclamation of this truth tended to make our plea propositional; that is to say, we called men to the acceptance of a proposition. The tendency since that time has been to appreciate that which the fathers fully understood with reference to this truth, that it was not simply the acceptance of an article of faith, but was the loyal and loving surrender to a Divine Master. One of the signs of the times is our emergence from the propositional view of faith in Christ to the attitude of union with him in spirit and purposes. In other words, we are coming more to lay emphasis upon the necessity of having in us the mind which was also in Christ Jesus.

Owing to the common tendency of that time to insist upon divers operations of the Spirit independent of the Word of God in the salvation of men, the fathers sought strenuously to impress the scriptural aspect of the matter, that the Spirit used the Word as its method of approach. In some quarters it was even preached that the Spirit never used any other influence, though Mr. Campbell never held this view. Today there is a very general recognition among the Disciples of the fact that the Spirit of God uses many agencies to accomplish His divine work, but that in the conviction of sinners these center about the Word.

Among the changes that have come is a larger appreciation of the work and the presence of the Holy Spirit in the believer, and, growing out of this, a greater insistence upon spiritual life; a real belief in Christian experience, not as pre-

liminary to, but as consequent upon, the acceptance of Christ.

A marked characteristic of our progress is the decline of the polemic spirit which characterized the early days, and the substitution of the constructive for the destructive agencies in our propagation of the Gospel. Of course it is easy to see how our early history made the polemic attitude necessary. We urge the same truth today, but with a larger appreciation of the good work of others.

There is far less tendency in our ranks to fall into disagreement over methods of work and worship. In the earlier days we were in danger of failure to co-operate in the work of Christ because we could not agree upon plans. This spirit is passing away.

In our earlier years, and especially in the period from 1830 to 1835, there was a widespread expectation of the speedy arrival of the millennium, and many of our people, like the Thessalonians, forgot nearly everything else in the expectation of the coming of the Lord. Mr. Campbell never held this view, but Mr. Scott did, and it had large adherence. Perhaps the Disciples were not more influenced by the prevailing teachings of Mr. Miller than other religious bodies at the time, but being fewer in numbers the aggregate influence was greater. Whatever may be the views held today upon this point among the Disciples, and of course they are varied, there is no longer a disposition to forget the important interests of the Kingdom of Heaven in passing excitements. The attention of our people as a whole is fixed upon the extension of the Kingdom and the prevalence of the Spirit of Christ in the world.

There is a growing insistence upon the cardinal principle of our movement, the union of Christians everywhere upon the basis of the teaching of Christ and His apostles. While this has always been our plea, we are studying it anew, and are increasingly willing to consider as an open question the means by which it may be most successfully accomplished.

Our more recent movements that seem particularly hopeful are an increased emphasis upon an educated and consecrated ministry, a new enthusiasm for the Word of God, and an increased desire to co-operate with our Christian neighbors in the practical problems of Christian service, and especially in the vital work of world-wide evangelism.

MR. SHELDON'S CRITICS.

The number of criticisms that have been passed on Mr. Sheldon's attempt to edit a paper as Jesus would forcibly illustrates that nothing can be done in a corner in this closing year of the century. It may be that hypercriticism will be made upon some worthy adventures, but

certainly none will escape analysis and judgment. That is well. Rarely will the gold be thrown away and the dross kept. The wind of criticism will not be strong enough to blow away the wheat.

Scarcely any part of The Capital has escaped adverse criticism. Business men have been the chief praisers, editors and preachers the chief fault-finders. Is it because the latter are jealous? We think not. It is because they are specialists in their line and more quickly detect adventurers in their particular fields. The Christian press is divided as to the success of the experiment.

The Christian Standard, not entering at all into the merits of the paper, concludes from the fact that the paper secured 300,000 or 350,000 subscribers that the public want a cleaner daily than any now published.

The Christian Evangelist thinks the paper was open to criticism because it lacked news. It says: "But the main good will be in its tendency to strengthen the moral side of the daily press generally, and make it less objectionable to those who believe it should be both a conservator and promoter of public morality."

The Churchman fails to find in the paper the proper discrimination. It contends that Mr. Sheldon injures the cause of morality when he places drinking liquor and tobacco smoking in the same category of sins, and likewise when he debars all theatrical news. It contends that "the instinct which takes people to the theater is both ancient and widespread, and has good grounds in human nature, and there are plays which it is profitable to see. The Christian teacher who will really profit the community is one who, after all due investigation, shall inform the public, as the editor of Life did a week or two ago, just what current plays are good to see, and what are bad."

The Advance sees three elements in the success of the enterprise—namely, Mr. Sheldon, "What Would Jesus Do?" and the experiment of a Christian daily.

The Standard (Baptist) succinctly states its opinion as follows: "It appears to us that The Capital, under the conditions of last week, is not a first-class newspaper—is not a newspaper at all, in the sense in which we commonly use the word. It is uninteresting, unattractive and well-nigh stupid. As a daily journal of events it is a flat failure, as a religious journal it is not a success. If The Standard were as commonplace as The Capital we should expect to lose our subscription list speedily."

The Congregationalist thinks Mr. Sheldon signally failed to set the great dailies an example of how to edit a Christian newspaper, for he published tract and pamphlet material instead. Having a woeful lack of news, religious as well as

social and political, and a lack of thought, movements in education, religion, art, music, etc., it considers that it is clear Mr. Sheldon has not a broad view of religion and religious movements. It concludes: "We hesitate to dogmatize upon what Jesus would do were He in another man's place, yet it is our reverent opinion that Jesus, had He been in Mr. Sheldon's place, would never have entered upon this experiment, but that, if He had, He would not have made such a pronounced failure."

The Independent commends the expurgation of questionable advertisements, laments Mr. Sheldon's championing of Debs' Social Democracy and his publication of "information" as "news." It regards the attachment of Mr. Sheldon's name to every article as a violation of the Lord's recommendation of privacy as to one's good doings.

After taking this hurried glance over the different opinions of Mr. Sheldon's editorship no one would conclude that the Protestant religious press is likely to lose its influence because of stagnant uniformity. We rejoice in the freedom and fearlessness and candor of these papers. Every departure must prove itself before it will be received with confidence. However, it would be very strange if out of all the discussion called forth by Mr. Sheldon's experiment no good was accomplished.

COMMENT.

Ex-Alderman H. Lyman of the Twenty-third ward was shot last week by ex-Senator John F. O'Malley. Lyman may die. The shooting occurred in O'Malley's saloon. A ward caucus was in session over the candidacy of "Major" Sampson for alderman. These ward caucuses are not formal affairs; they occur while the men are lined up before the bar and usually well filled with bad whisky. O'Malley has been accused of killing two or three men in Chicago before; but he then "stood in" with the city administration and consequently escaped punishment. He is now opposed to the present mayor and so it will likely go hard with him. What can be the moral outcome of a city whose government is shaped in saloons, without whose support no mayor can win?

Sometimes efforts for righteousness result in an immediate advertisement of unrighteousness. Nothing could have helped the sale of "Sappho" more than stopping the play in New York. No man of self-respect ought to buy a copy now even though he can get it for a dime.

Dr. Hillis in his last Sunday morning sermon, in preaching on "The automatic judgment seat in man; an outlook on the problem whether evolution throws any light upon Christ's view of future punishment," said some hard words against the doctrine that foreordains some men to be lost. He said: "I would rather shake my fist in the face of the Eternal and fling every vile epithet toward the stainless throne, where eternal mercy sits with the world's atoning Savior than lift my hand

with that creed towards God's throne and affirm that I taught or believed it." Why should the newspapers give a man great notoriety for assailing a belief that has long been buried?

The program of the Ecumenical conference on Foreign Missions is now being circulated. It presents a very strong array of talent. There is no doubt but that will be the greatest missionary convention ever assembled. It would be difficult to conceive of a stronger list of speakers. The conference will open Saturday, April 21, in Carnegie hall, with a welcome service presided over by Benj. Harrison. Rev. Judson Smith will deliver the address of welcome, which will be responded to by representatives of several foreign delegations. While all the meetings of the main body will be held in Carnegie hall there will be a large number of sectional meetings held elsewhere. The conference continues till Tuesday, May 1. Throughout the program is excellent. We trust many members of the Christian Church may attend.

Mayor Van Wyck of New York seems to think that the city of which he is chief officer is quite angelic; indeed he rather infers in his recent statements that about the only imps of the lower world infesting his metropolis are those who have been trying to make it better, such men as Dr. Parkhurst. The honorable mayor, however, is himself quite well versed in the arguments of Beelzebub. He says New York is as good as others, which statement is an easy subterfuge for a man who does not want to make it better. He accuses men above reproach, standing high in the moral and religious society, of willfully vilifying the city; and therefore "injuring commerce or making capital, fearful of turning here for financial negotiations and loans." Why should a mayor of a great city put money ahead of men and mammon ahead of morals?

The labor strikes still continue in Chicago. Over 60,000 men are, as a result, out of work. It is said that the animosity and clashing between employers and employes is greater in this city than in any other city in the country. The union seems to be making a test case here. The capitalists seem determined. They say that they can stand the strike longer than the laborers. It is thought that if "the walking delegate" could be eliminated that the great body of laborers could readily come to a satisfactory understanding with the employers. But it is suggested the positions of the officers of the unions are dependent upon strikes. However, we fail to see how there could be any unions without officers, and how labor can withstand heartless capital without unions. The way out of the difficulty seems to be by compulsory governmental arbitration as they have in New Zealand. There strikes never occur.

The pearl that grows in the mussel is the fruit of sickness; likewise much of the good and love that go to make life worth living are born out of suffering.

THE CHRISTIAN PAPER.

Mr. Sheldon's newspaper experiment has not been a total failure. Many persons, who had no sympathy with his attempt to play the role of Jesus in editing a secular paper, have nevertheless been compelled to consider what the proper function of a newspaper should be. His newspaper novelty no less than his books give thoughtful Christians the impression that Mr. Sheldon is a true man but not a thorough thinker. With all of its sincerity "In His Steps" is shallow. "The Miracle of Markham" does not go deep enough for the solution of the problem of divided Christendom. It seems never to have occurred to Mr. Sheldon that the Word of God furnishes the key to the answer of the Prayer of our Savior for Christian unity.

However, Mr. Sheldon makes other people think. Without grasping the difference between a magazine and a daily paper himself he has put others who are publishing newspapers to thinking. Before attempting to Christianize the secular newspapers would it not be well to unsecularize our Christian papers? What should be the character and function of "the Christian paper"?

It should be Christian in teaching. The Christian newspaper is not an arena for scientific discussions or doubtful disputations. It should be the exponent of the "law and the testimony." It should express the "mind of Christ." We do not sympathize with shallow denunciation of the science of theology or Biblical criticism. God made the stars; man makes astronomy, the science of the stars. God makes the beautiful flowers; man makes botany. God gave us religion; man gives us theology. God gave us the blessed Bible; "holy men of God spake as they were moved by the Holy Spirit"; man gives Biblical criticism—textual and historical. As man is a rational being science is all right in its place. But the weekly Christian paper is not the place to discuss astronomy or botany, theology or Biblical criticism. There are journals for the proper discussion of these important subjects. There is no more Christianity in the textual criticism of the last chapter of the Gospel according to Mark or the historical criticism of the authorship of John's Gospel than there is in a learned dissertation on Kepler's laws, the dissecting of a human body or the analysis of a lily. The people, as the Greeks of old are saying, "Sirs, we would see Jesus," the Christian paper should teach the mind of Christ as revealed in the Word of God and expressed through the Christian Church which is the living body of the living Christ.

The Christian paper should be Christian in spirit. Loyal yet loving; hopeful yet trusting. It should be catholic enough to subsidize truth from every quarter, but every department should be dominated by the spirit of Christ. In the spirit of the meek and lowly Jesus the writers should have due regard for the feelings of others both in our own brotherhood and in the denominations around us. This does not

mean that a Christian paper should be a pale, colorless sheet expressing no firm convictions for truth or burning indignation against sin. "The saloon must go." Sectarianism must give way to brotherly love. The Christian paper has the example of our Lord for denouncing sin and selfishness in every form. Especially should the Christian paper warn the brotherhood of which it is the exponent of sectarianism and pharisaism. But its chief function should be to inspire its readers with the spirit of loyalty to the Word of God and liberty in the Christ the Son of God.

The Christian paper should be a newspaper. Keeping Christians in personal touch with each other. God can best be translated to our fellows in terms of flesh and blood. We love to feel the glow of fellowship in Christian work. We desire to know how the battle for truth and righteousness is going in many a hard-fought field. When other great religious bodies are deplored their decline we should rejoice to report the work of our faithful evangelist who aid the hard-working pastors to victory in soul-winning. The Christian paper should be a clearing house for reports of Christian work from every quarters of the globe.

But the chief function of the Christian paper is to gospelize the nations. This is the mission of the church. The paper that is the exponent of Christian life and work should make every consideration secondary to conquering the world for Christ.

Chas. A. Young.

THE CHRONICLER'S DESK.

The Chronicler, although not having the distinguished pleasure of ever having been admitted into the occult circle of a Browning Club, nevertheless occasionally dips into the writings of the philosopher-poet. I think it is the author of "Reveries of a Bachelor" who somewhere says that an author may learn a valuable lesson from a cat watching the hole in the floor for the mouse to come out; it is not yet discouraged, for it instinctively knows if it watches long enough it will be rewarded by the sudden appearance of that small animal that is the delight of the feline creature and the tormentor of the nervous somnambulist; so he says the author must patiently wait, looking into vacancy that does not even have an objective hole as its terminus, and suddenly the plot of the story leaps forth.

The Chronicler would apply this same principle to reading Browning. Read and meditate, re-read and re-meditate many times and by and by the meaning is revealed and the universe as a connected whole leaps to view.

If one should read and not meditate he might turn away in disgust as the man did who tasted the outside of the orange and concluded that there was no good in it.

Why do men spend their money for that which is not bread? Why do they waste their time on newspaper doggerel while Browning remains a closed volume? He was right who said that the masses walk

in beaten paths, the scientists delve, the poets, the painters and the musicians sail, the metaphysicians soar, but Browning does all. He is no mere rhymster. He is a great cosmic thinker. He agonizes for a guiding light and gives to the world some true rays that do not flicker or dazzle, but unerringly directs. True, his poetry is often "rough edge against rough edge with no mortar between," but it is brick upon brick of observation, retrospection, religion and philosophy.

"I have lost my faith," said a young man to one of England's great preachers. "Read Browning," replied the clergyman, "and you will find it again, only more rational, vital and abiding." He read and he found.

Once Browning was lost in the mists of doubt, in the fog of scepticism created by the writers who were exercising an influence in England during his formative period. But his faith triumphed and he wrote such strong and beautiful songs that many young men and women have been won away from yielding to the enticing songs of the sirens.

His love was as strong as his faith. He was no free lover, it had no place in his teachings. His devotion to his wife, Elizabeth Barrett Browning, should prove an inspiration to all lovers, and husband and wife should never cease to be lovers.

During fourteen years it is said he never, save once, ate a meal apart from his wife. Homely stated, Browning taught that every one should "strive and thrive," and his striving would be assured because God is good; He will never allow that there shall be "one lost good." Most beautifully stated in the language of the Dean of Canterbury, he taught: "Live out truly, nobly, bravely, wisely, happily, your human life; not as a supernatural life, for you are a man, and not an angel; not as a sensual life, for you are a man, and not a brute; not as a wicked life, for you are a man and not a demon; not as a frivolous life, for you are a man and not an insect. Live each day the true life of a man to-day; not yesterday's life only, lest you become a murmurer; not to-morrow's life only, lest you become a visionary; but the life of happy yesterdays and confident to-morrows—the life of to-day unwounded by the Parthian arrows of yesterdays, and undarkened by the possible cloudland of to-morrow. Life is indeed a mystery, but it was God who gave it, in a world 'wrapped round with sweet air, and bathed in sunshine, and abounding with knowledge,' and a ray of eternal light falls upon it really here, and the light shall wholly transfigure it beyond the grave."

OUR NEXT GREAT DUTY.

We should begin preparation for our annual offering for home missions. The first Sunday in May is the time, and it is not far distant; if our preparation is neglected that offering will not be one that is worthy a great brotherhood making a great plea.

The claims of home missions should be kept before the churches every week until the offering is made; there is much in our

work over which we can rejoice and entice the people.

We now have 109 missionaries employed by the home board and twenty employed by the board of negro work, making 129 that are dependent upon the May offering for their yearly support. If the offering fails it affects the work for the whole year.

Five years ago we had only forty-one employed. Last year our home missionaries brought 9,996 persons into the churches—an average of seventy-seven and one-half persons for each missionary employed; the next highest average was nineteen additions by the missionaries of the Lutheran Church.

Our missionaries organized sixty-five churches last year—more than a new church each week.

Our home board is doing ten times as much in city evangelization as ever before and deserves our heartiest support for this growth. The claims of this work are manifold. It deserves our heartiest support. One announcement will not do. It will not be heard by most of the churches, and most of those who do hear it will forget it. The announcements should be frequent and fervent. Something should be said in the midweek services and at the Endeavor services. An effort should be made to reach the entire membership. It will not do to mince matters or to refer to the offering and the cause of home missions in an apologetic tone. This is the Lord's work. It is His great work, and it should be referred to with courage and with moral earnestness. The people should be made to feel that this is the noblest enterprise among men. It is the chief and principal business of redeemed souls. To this task all of the Christian life and thought should be directed; for it they should realize that they exist.

Not only should there be frequent announcements, but the people should be urged to lay by in store as the Lord has prospered them, so that when the day comes they may be ready to do their duty. This is in harmony with the advice which the apostle gave to the churches of his day. If this is not done, when the offering is called for the people will have little or nothing to give.

IN BRIEF.

Congress this week.

Every gift imposes responsibility.

Every follower of Christ must be a cross bearer.

"Life evermore is fed of death
In earth and sea and sky,
And that a rose may breathe its breath
Something must die."

"Pain in the order of justice is a punishment, in the order of mercy it is a preventative."

Henry Ward Beecher thought it was very much easier to get a good preacher than a good janitor.

The Rev. John Newton was accustomed to say that a sermon which was not meant for some one in particular was like a letter pasted without any address.

Kipling is in South Africa chasing the war muses.

Somebody has said that a "pink tea" is usually followed by a blue prayer meeting.

Robins and blue birds are singing, girls are skipping, boys are playing marbles—spring is here.

The secretaries of the Home Board report that more churches have pledged to take the home offering this year than ever before at the same period of the canvass. All signs point to the greatest offering for this work that our churches ever made.

Has your church pledged? Ask the minister; if not, write at once to Secretary Benj. L. Smith, Y. M. C. A. Bldg., Cincinnati, Ohio, saying you will take the offering. He will send you supplies free of charge.

THE CHRISTIAN LIFE.

"WHAT WOULD JESUS DO?"

The whole Christian world has been stirred by the experiment of conducting a newspaper on the basis of the example of Jesus. Three million copies of a book have been sold in which the characters endeavored to determine their course of conduct after asking the question, "What would Jesus do?" In the book the author pictures the radical changes wrought in the life of an editor, an heiress, a merchant, a gifted singer, a minister of the Gospel, a society young man, a favored railroad employee and many others after they had adopted the pledge to walk "in His steps." The heiress divides her million between the endowment of the Christian newspaper and the founding of a Christian settlement and institute in the slums of her city. The merchant puts his business upon a co-operative basis with his employees. The singer rejects not only all offers to sing in opera or drama, but all concert offers as well, and devotes her life to singing the Gospel in evangelistic services. The minister throws away his manuscript and preaches "out of the heart" to his people. The society young man remains in the club for the purpose of persuading his friends to undertake the better life.

The central point of interest in the book, however, is the course pursued by the editor. The newspaper's place in our society is so unique and conspicuous that any reflection upon its present conduct or any scheme for its improvement is a matter of deep concern. Therefore when the author of the book actually was given an editorial chair the whole world waited curiously to see the newspapers he would produce. The newspaper, like the book, has met criticism from all sides. It is not a newspaper. Its first issue was by far the largest. The people tired of it before the week was over. It was stale, insipid, unenterprising, one-sided. It demonstrated the editor to be a hobby rider. It assumed that the people could not draw conclusions about the world's events and so the editor followed telegraphic news with editorial comment, pointing out the "moral" taught by the facts. This comment was often commonplace and "goody-goody." Many great departments of the modern newspaper were omitted altogether. The educational feature was made nothing of. Notice of the great literature that is being written to-day was either lacking or inadequate. The editorials could not be compared in breadth of outlook and comprehensiveness to the editorial pages of our great dailies.

Many have taken Mr. Sheldon's failure to make a great newspaper as a demonstration of the impracticability of his principle. But does Mr. Sheldon's failure involve the failure of the scheme for which he stands? I think not. On the contrary, as a Christian, I feel that the unique power that Jesus Christ has in the lives of men lies in the fact that his example can be followed by his disciples. To ask the question "What would Jesus do?" is to carry every moral problem to the supreme court of appeal, and to act in harmony with the true answer of the question is to realize the moral possibilities of our being. Nor will it do for us to ask any other question. One minister in making his criticism of Mr. Sheldon says the question should be "What would Jesus have me do?" But this is mere casuistry. Jesus would have me do precisely what He would do if He were in my place. So the original question strikes the bull's eye of my problem better than this latter one proposed. Another objection is made on the ground that we cannot know what Jesus would do if He were editor because He would not be an editor of a newspaper. This is true, but it is no objection to the principle. If Jesus were here He would have a larger life to live than merely to edit a paper, or run a store or preach in a single pulpit. For him to do these things, to confine Himself so, would make Him a sinner, because He would be displacing a much larger work for which He was uniquely endowed. Nevertheless I must ask myself, "What would Jesus do" if He were in my case? If He were endowed as I am endowed? If His environment were mine? If His limitations were mine?

This is nothing else, essentially, than asking the question, "What is right?" Jesus would do the right thing if he were in my place. Therefore if I do the right thing I will do as Jesus would do. The perception of this will keep me from fanaticism, from trying to do as Jesus did. I cannot do as Jesus did because I am not endowed like Him. If all men did as Jesus did the soil would go uncultivated, the factories would shut down, no pictures would be painted nor music composed. Shall we say that the pursuit of those occupations which result in that stupendous thing we call civilization is wrong? No. Then obviously we cannot do as He did in literal exactness. But I can run my factory or till the soil, or paint my picture or conduct my newspaper in the same spirit in which Jesus did His lifework. If to carve a statue is the highest reach of my ability, then in the doing of it I can do as Jesus would do if to carve a statue was the highest reach of His ability.

The power of such an ideal of life is that it is concrete and personal. If my life were determined only by rules of conduct I would be constantly interpreting those rules to suit my bias and inclination, even as the scribes smothered out the original commands with their multitude of interpretations. So my ideal would lose its constancy and absoluteness. But the uniqueness of Christianity lies in the fact that its ideal is personalized. Christ is not only God in the flesh, but he is God's idea of what I ought to be. It is therefore my supreme business to struggle strenuously to be what He would be if He were in my place.

Did I hear you ask if this is practicable? My dear friend, it is the only course in the universe that is practicable. This world is keyed to righteousness and the only man who is practical is the righteous man, the Christman. C. C. M.

METHODS IN CHURCH WORK.

The machinery of church work seems to be always out of gear or in need of oil. It is enough to send one to an untimely grave to listen to its squeaking and jarring. The Central Church of Denver is trying to utilize all its power, prevent friction and apply its force at the point of least resistance, fundamental principles of mechanics, and I thought the readers of the Century would be interested in our efforts.

We have of course the usual board of officers, consisting of six elders, sixteen deacons and five deaconesses. Taken as a whole, these twenty-seven shepherds and servants are the most earnest and proficient that I have ever known. The elders have a meeting once a month and bring a written report to the general board meeting recommending final action on all questions that come within their jurisdiction. The deacons and deaconesses also have monthly meetings and consider all matters of finance, of which they have entire charge. The minutes and recommendations of this board is read and adopted item by item in the general meeting. No new matter, unless it be something of very sudden and great importance, can be acted upon in the joint meeting of the boards, until it is embodied in the recommendation of the proper committee. Each society of the church has elected some officer as its mediator and representative on the board, and by this plan it has a voice raised in its behalf when any action is being taken that will effect its interests. These representatives also present written reports of the needs and plans and desires of their respective societies. It takes the one hour and a half allotted to our monthly board meeting to receive, adopt, amend or reject the reports of the elders, deacons, society representatives, special committees and eleven standing committees. The list of those committees is as follows: Prayer meeting, missionary, music, advertising, property, auditing, charity, baptismal, finance, special services and pastoral aid. The chairman of each committee is an officer of the church, while any or all the other members may be selected from among the best workers in the church. I think I could write a profitable paper on the work of any one of these committees. That of the prayer meeting would seem at first to be very easy, but in reality like all the others, its work is very exacting. This committee must give its first and best thoughts to enhance the interest and to increase the attendance at the midweek service. The selection of leaders and topics, the choosing of the organist, chorister and ushers (for these are essential in the smallest meeting) and the general oversight of the midweek service, and the preparation for it falls to this committee. The leaders and topics must be assigned not less than one month in advance and at least one meeting must be held with each other to decide with him on the best plans to be used and the methods to be pursued. The committee on special services is composed of eight well-known ladies in the social and literary circles of Denver. Each member of this committee must provide special features for one Lord's day services once in eight weeks. These extra numbers added to our regular program of music rendered by our choir (quartette) gives us music second to none in the city. This committee as a whole arranges for Easter, memorial, Masonic and other services of this kind.

The Pastoral Aid Committee is composed of fifty of the most devoted members of the congregation. Ten names of our members are assigned to each committee and it becomes his duty to no-notice if they attend services regularly and to see that they are not neglected in

any way. When any of this number are missed from our audiences an inquiry is at once instituted to learn if poverty, disease, carelessness or absence from the city is the cause. In addition to this each committeeman is given a list of persons who have been members elsewhere, strangers and others who seem to be favorably impressed with our services and in this way they receive the proper literature instruction and visitation. If I receive indications that this letter has been of interest and help I may write again on the work of the finance and charity committees who have in hand in every congregation the most difficult and perplexing work of the church.

1340 Detroit st. Bruce Brown.

JOHN HENRY'S CONVERSION.

By The Editor.

Both the village and the state in which John Henry lived had best remain nameless. John was a church deacon; but despite this fact he still retained much of the Adamic nature. He had a large family whom, because of lack of time, he very poorly supported. Being not a very thrifty individual, no one would trust him for an amount larger than a quarter. But poor as he was he never lacked money for tobacco, for which he had an enormous appetite. He used it on both sides of his mouth, outside as well as inside. He was not wavering, but a man of strong convictions. With him all the world was either white or black. Do not conclude from this statement that John was an artist. He did not take his easel and paint-box and go out in the corn-fields like some "dudes" from the neighboring city and daub his canvass with "white and black," attempting to represent the beautiful "yaller" corn. No, indeed, John Henry never took any notice of any foolishness such as light and shades. Expressed in his own language he had "no time for such tum-foolery."

Of course I must admit that it is my opinion if John had been pressed real hard as to the hue of the grass he might have harbored a passing thought as to its color long enough to answer, "Green," but more likely he would have said: "Yaller, when there has bin no rain, as there is not likely to be eny for months, becus the moon is not standin right." No, John did not have any time to give to the consideration of the beautiful, but he was a great mediator. As he walked about the streets and alleys of the village meditating upon different people and their various doings, he always thought of them as either entirely good or wholly bad.

He had not spoken to his old neighbor whose line fence used to be his own as well, before he lost his farm, for fifteen years—not since they had sat on the line fence for a whole half day arguing religion and growing madder and madder, until John told his neighbor Servitus that he believed his church was wholly of the devil and its members would all be eternally lost. As this was not very comforting to neighbor Servitus, much to the regret of John he decided to adjourn the discussion until the next world, where the vexed problem could likely be settled in less time. The obstinacy of Servitus in stubbornly refusing to give John any opportunity to discuss religion with him cast a shadow of sadness over these fifteen years of his life. When he heard of Servitus' death he remarked to a crowd—remarked is scarcely the right word—he declared and re-declared that if Servitus had given him a chance it would have been better now for the dead man's soul. But the vulgar crowd, lacking the keen, spiritual intuition of our friend Henry, did not bewail the lost opportunity of Servitus. They could not understand, or they would not.

I want you to see the main outlines of my friend's character. The answer he made as to the color of the grass is indicative of certain traits in his make-up: "Yaller, if there has bin no rain, as there is not likely to be eny for months, becus the moon is not standin right." An ordinary person would have answered "Green," and would have added no further qualifications; but you are greatly mistaken, dear reader, if you think John Henry was an ordinary mortal. He was an extraordinary one, and realizing this, he always sought to give such answers as other people would not. Others could answer briefly, but John considered that a man of his versatility must give answers long drawn out. Although he could not find time for keeping down the weeds, he could find ample time for giving information when it was needed. Again, in saying there was going to be no rain for months, John was honest in thinking that he reached his decision by the slant of the moon. He was simply mistaken, for in fact if the moon had slanted in the opposite direction, or had not slanted at all, the decision would have been the same. John usually thought the worst was going to happen. The fellow who most loudly berated the government, and the preacher who most strongly lamented the apostacy of all but himself and John, never failed to gain Henry's taciturn approval.

Do not censure him. Never having seen the bright side of the world he could not but be sceptical of its existence.

If there was any time when John was happy it was during a protracted meeting when the atmosphere was conducive to argument. Although John never laughed since the first year after his marriage, because he felt the responsibility of life was far too great to indulge in such childish glee, and because he had never seen a smile on the picture of a supreme judge, nevertheless, during the series of meetings with a little group gathered around him, sitting on a dry-goods box, pointing out to them the fallacies of the preacher's sermon on the previous evening, he had somewhat of a glow in his soul, and was then transposed to the seventh heaven of his soul's pride. Do not think that John as he sat on the dry-goods box whittled, as the other men did. There is always some humor in the man who sits on a box and whittles and watches the shavings fall at his feet, but John had no humor. The only pastime, other than arguing, in which he ever indulged, was chewing tobacco, and both his arguing and chewing were intense.

He was a terror to young preachers. If the preacher ever misquoted a passage of Scripture, or interpreted any Bible doctrine different from him, his Bible class—if there happened to be any present—would be apprised of the fact and warned that the minister was an unsafe teacher. Well does the writer remember a castigation he received at the hands of this Campbellite. It was a beautiful Sunday afternoon in spring. The birds were singing and the trees leafing. The air was fragrant with the aroma of May. All seemed praising God. It was one of those times when it is easy to be good. The banks of the river were lined with people to witness the ordinance of baptism—the writer's first. It seemed to him as if his trepidation was the only thing to mar the perfect beauty and harmony of the occasion. The people sang.

"We shall gather at the river,

The beautiful, the beautiful river."

The baptisms were performed and the crowd was quietly dispersing. It seemed serious and near to God. As soon as John could do so he came to me hurriedly. As I remember him at this distant time, although he was laboring under great excitement, his countenance was still stolid,

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and his voice hard and metallic, unexpressive of a tender soul. But there was a peculiar expression in his eye, indicating the importance of his message, which was vociferously hurled at me in these words: "You have made an awful mistake; you failed to say 'For the remission of sins.'" He thought because I had not added these words to the formula that their baptism was not valid. I sat down upon the green banks among the peeping flowers while John stood and reprimanded me for a couple of hours. I would not have stayed so long if John had been the only preacher, but there were the flowers, and the birds, and the balmy air, and the memory of the song and service just closed.

John's wife did not go to church very much. She was not considered to be one of the faithful as was John, but her neighbors regarded her very highly. They thought of the division of the labor in the Henry family after this fashion: John, the one who did the going to church, the arguing and the thinking, and Mrs. Henry, the one who did the work and the training of the children. Once when I called at her home, while she was busy in the kitchen getting dinner, I chanced to pick up her Bible. It was much used. The passages of consolation and hope were liberally marked. On one leaf was written "What is religion?" which question she likely heard some preacher expound on one of those rare occasions when she attended "meeting," and underneath these were two words, which were evidently meant for the answer, "patience" and "prayer." Mrs. Henry died ten years before John. An hour before her death he kissed her on the brow, the first since their hair had turned gray many years ago. At her burial two tears were seen running down John's cheeks.

The neighbors noticed that after the death of his wife John seemed wonderfully changed. Some said he had been converted. He read the devotional parts of his Bible. His voice became softened and more sympathetic. Children came to like him. The unfortunate sought his counsel; his Bible class gained in numbers; he rejoiced when in revival meetings people made the confession; he ceased to criticize and renounced both pastimes, rather both vocations—that of chewing tobacco and that of arguing; the pious said he had taken up his cross. After his death, bearing the date of the year in which his wife died, in Mrs. Henry's Bible under the words "Patience and prayer" were found these words, written in John's own hand, "I have learned to pray."

Thus did a soul pass from vain profession and rationalism into the personal experience of a transforming Christianity.

NOT HUMAN CHOICE.

There is a very large number of people, including many excellent Christians, who assume that it is their privilege to choose the way in which they shall obey God in respect to certain commands. They tell us that so long as one possesses the spirit of obedience it is immaterial as to whether he carry out God's command in one way or in another way. They argue that the way of doing it is left to one's choice. I fail to find any warrant in the Bible for such an idea. I feel quite positive that such a notion was never tolerated by God in all of the Old Testament dispensation. Let one read the directions which God gave to His people in those times in reference to the observance of the Passover, and he will see that human choice was completely ruled out. Everything, to the smallest feature, was appointed and ordered by God himself. And this was just as true of the building of the tabernacle and the temple. Moses was strictly charged by God to do all things precisely as He told Moses. Moses had no choice in the matter in any particular. The "pattern" was given to him by God, with the injunction that he must follow it with all fidelity. And I know of no reason whatever why the same principle does not hold true in reference to all of the New Testament commands and institutions. I do not find any hint there that it is permissible for Christians to choose how they will obey the explicit directions of Christ and His apostles, I care not what they may be. Of course there are general principles in Christianity which may now be variously applied; but it is not to such things that I am referring. I refer to vital, fundamental commands and directions which are always invariable; and my contention is that it is not left to human choice as to whether they shall be followed in one way or several ways. It is incumbent on men and women to strictly adhere to the divine instructions, thus honoring God as he deserves.

C. H. Wetherbe.

THE HOME LAND.

The expression "home missions" should stir the noblest impulses of our nature. Patriotism, the love of one's country, is a noble virtue, and makes philanthropy, the love of all countries, possible. Home is the most sacred spot on earth, and to elevate and ennoble it is the grandest work on earth.

We offer only our patriotism as an apology when we say that of all of God's great heritage there is no land nobler than our own home land, with its marvelous possibilities. There are important reasons, then, why this country should be evangelized.

First, it is home, and our love of home should prompt us to our greatest endeavors. Then home missions is the very heart of all missions. The Great Master in giving an outline for the evangelization of the world indicated that the work should begin at home, "beginning at Jerusalem." This is the divine order, and only as we succeed in evangelizing our own country can we hope to succeed in the evangelization of the earth.

Then, too, we have on our shores and in our great cities strangely commingling the peoples of all lands. The Seer of Patmos "saw an angel flying in mid-heaven, having the Eternal Gospel to proclaim to them that dwell on the earth, and to every nation and tribe and tongue and people." Rev. xiv., 6. The Home Missionary Society, proclaiming the everlasting Gospel of the Son of God, hovering like a benediction over our beloved land, is such an angel, performing such a work. Give this blessed angel of light the means to preach this eternal Gospel to either Chicago or New York alone, and

there may be heard the glad "new song: for Thou wast slain, and didst purchase unto God with Thy blood men of every tribe and tongue and people and nation and madest them to be unto our God a kingdom and priests; and they reign on the earth." Rev. v., 9. There are no dangerous seas to cross and no burying of one's self in a strange and distant land to accomplish this work. We have China, India, Japan, Africa—all lands—represented in our beloved land. If we wish, then, to save the nations of the earth, we must save America. Should we neglect our own country, the nations of the earth to whom we might send the Gospel should rise up and say: "Physician, heal thyself."

And then the people in this busy age are growing tired and sick at heart of creeds formulated in centuries past, and are longing for the pure, simple Gospel of the Son of God. If we do not give it to them, who will? Should we fail, God will raise up a people that will do it, and we will go to our "own place." But we cannot fail. We are Christian, and we possess the spirit of the blessed Christ, Who "came into His own," and we will do as He did. We will go to our "own," carry the Gospel to our own country, our own kin, and thence to all countries.

The health, the peace, the comfort, the business—all the activities—of a great city depend upon the supply of water in the reservoir on the hill. Let this fail, and her shops, her factories and her mills will all shut down, and the fire in her furnaces will die out, and the numberless activities of the city will be at an end. And even so, when the home land, the reservoir, is well supplied, all the missionary activities of the Church, at home and abroad, may prosper. But when there is a dearth here there is a famine there. Let us give, then, to home missions, give as we love our own country, and as we value the beautiful, divine plea that has made us all that we are, and as we long for the salvation of the race.

J. T. Ogle.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Cutarrh. Hall's Cutarrh is the only positive cure now known to the medical fraternity. Cutarrh being a constitutional disease, requires a constitutional treatment. Hall's Cutarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

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Another extremely popular feature of this company's methods of doing business is the fact that purchasers run no risk in ordering the goods from a distance, as they ship with the privilege of examining

before you pay the bill. If the shipment is not satisfactory in every way the company orders the goods back and pays the freight charges both ways.

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VALUE OF SMALL INVENTIONS.

The inventor of the roller skate made \$1,000,000. The gimlet-pointed screw has been responsible for more wealth than most silver mines. Five hundred thousand dollars would not represent the fortune made by the man who first thought of copper tips to children's shoes. Even a little thing like the common needle threader is worth \$10,000 a year to its owner, while the "return ball"—a wooden ball fastened on a piece of elastic—yields \$50,000 per annum; this is only one of many profitable toys. We may mention the "Dancing Jim Crow," which produces \$75,000 a year; the "Wheel of Life," worth in all full \$500,000; the walking figure, "John Gilpin," and the "Chameleon top." The sale of the last named toy has been enormous, and the profits also enormous. Indeed, the "Chameleon top," as a profitable invention, has probably excelled any one discovery in modern times, however valuable and important this may have been. As far as profits are concerned the invention of toys pays better than those of anything else. Money has been and always can be made more easy out of simple patented inventions than out of any investment or occupation.

Great discoveries take so many years and cost so much to perfect that the fortunes made from them are small compared with those we have instanced. The man who discovered that a candle, if tapered at the end, would stick firmly into its socket, patented the idea and afterward founded the largest candle factory in the world. Might not anyone have thought of this simple device? Out of the millions who own umbrellas, how many realize that these unfortunately indispensable articles represent wealth untold! The frame, the cover, the materials used, all are the result of numberless experiments and patents. An umbrella years ago used to be made of whalebone and gingham. It weighed as much as a portmanteau. Alpaca was substituted for gingham, then silk for alpaca. Each change meant a fortune to the inventor who brought it about. For a long time the ribs were solid; then Samuel Fox arose, took the umbrella, and cut grooves along its ribs. He designed the patent "Paragon Frame," and lived to see his invention used universally. At the death of Samuel Fox his heir benefited to the extent of \$80,000—the residue of a total profit of at least \$1,000,000.—Patent Record.

CALIFORNIA.

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THE HOME CIRCLE.

(Conducted by Gillie Cary.)

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Paul.

A PRAYER.

Lord, we can trust Thee for our holy dead,
They, underneath the shadow of Thy
tomb,
Have entered into peace, with bended
head,
We thank Thee for their rest and for
our lightened gloom.

But, Lord, our Living, who on stormy seas
Of sin and sorrow still are tempest-
tossed,
Our Dead have reached their haven, but
for these
Help us to trust Thee, Lord, for these
our loved lost.

For these we make our passion prayer by
night,
For these we cry to Thee thro' the long
day—
We see them not—O keep them in Thy
sight,
From them and us be Thou not very far
away!

And if not home to us yet lead them home
To where Thou standest at the Heavenly
Gate,
That so from Thee they shall not farther
roam,
And grant us patient hearts Thy gathering
time to wait.

HARLOWE'S SACRIFICE.
(In two sections—Sec. 1.)

Addison 6, Trinity 0. These figures adorned the blackboards of the recitation rooms, the floors and walls of the dormitories, the walks of the campus and even an old soft hat that some bold freshman had placed upon the bronze figure of Addison himself.

For three successive years the red and black of Addison had been lowered before the gold and blue of Trinity. But now in a game that abounded in exciting plays, and had been won only three minutes before time was called, Addison had triumphed. What wonder, therefore, that the entire student body, as well as a large number of the faculty, turned out to celebrate the glorious victory! Every member of the foot ball team was a hero. But Ralph Stone, who had made the touchdown after a brilliant run of forty-five yards, was the center of admiration. Ned Harlowe, the captain, a steady, conscientious player, but lacking Stone's brilliancy and dash, also came in for a large share of congratulations.

As the two friends made their way to the room that night, after the celebration, Stone seemed especially jubilant. But it was noticeable that Harlowe was depressed in spirits. Finally Stone said: "What's the matter, Ned? You act as if you had lost your best friend. Think of that glorious victory and cheer up."

"I hope I haven't lost my best friend, Ralph; but it is one thing to win the victory in a foot ball game, and quite another and much greater thing to be triumphant in the game of life. By a magnificent run, that not another member of the team could have made, you won a glorious victory on the foot ball field; but went out into the battle of life and met an ignominious defeat."

"Come, come, Ned; when did you turn preacher? Don't worry about me, old fellow, I learned a lesson, and it will never happen again, I assure you."

"I hope it won't, Ralph; but unless you break off associating with Cox and Stadden it is likely to happen again."

Nothing further was said about the matter that night, but long after Stone was asleep Harlowe lay thinking of his friend's disgrace.

It was no ordinary friendship that bound these two young men together; for it ante-dated college days. They had grown up in the same community, and as small boys had become such fast friends that in their native town they were frequently called David and Jonathan. They had gone to preparatory school together and were now in their junior year in Addison College; and during these years of intimate association there had not been a break in their friendship.

Stone was much the more brilliant man of the two, not only in athletics, but also in his classes. He was a leader in social circles, and on the whole a popular man. But Stone had one serious defect in his character. He was possessed of a very quick temper, of which he occasionally lost control, and unlike many men with his fault, he didn't easily get over his anger when once he gave way to it.

Harlowe was a man of much more even temper, and though he was less brilliant than his friend, was recognized as a conscientious student, and a man of considerable individuality and strength of character. He had taken an active interest in the welfare of the college, and his thorough-going common sense and sound judgment had received recognition in his selection by the students as chairman of the college senate.

Early in his second year Stone had joined a Greek letter fraternity, and while he still roomed with his old friend, spent more and more of his time in the company of two fellow-members of the fraternity, Cox and Stadden, who were also members of the foot ball team. Cox and Stadden were not notoriously bad, but they had the reputation of being a "little fast," and Harlowe watched with no little anxiety the growing intimacy between them and Stone. But when the second year closed with no apparent change for the worse in his friend, Harlowe began to feel more easy about the new alliance.

During the third year, however, the effect of evil companionship was noticeable in Stone. He was out late nearly every night and there was a marked falling off in his class standing. When, therefore, after the foot ball game at Trinity, Stone told his friend that he would wait until the late train and attend the theater with Cox and Stadden, Harlowe feared the consequences. He had determined beforehand to wait himself and call upon some relatives, but thought it wise to say nothing to Stone about it.

A few minutes before the train was to leave the three made their appearance at the depot; Cox and Stadden, accustomed in their homes to the use of wine, were comparatively sober, but Stone had drank enough to be unsteady on his feet and was decidedly silly. When Cox and Stadden saw Harlowe they were thoroughly chagrined. Their purpose had been to take Stone to the fraternity house and thereby shield his disgrace. But it was all up now; they might as well turn him over to Harlowe, who probably would have greater success in keeping him quiet. Harlowe, glad to get his friend out of such company, quickly consented to take charge of Ralph, and got him to their room without much trouble.

Harlowe had never said a word to his friend about this experience until the night of the foot ball celebration, when, unable to conceal his feelings and led on by Stone's question, he had drawn the contrast between Stone's victory on the foot ball field and his defeat in the battle of life.

University of Virginia. W. C. Hull.
(Section II. will appear next week)

For the Dear Little Folks.

"Is it well with the Child?"

THE SWEETEST.

When God makes a little thing,
The fairest and completest,
He makes it little, don't you know?

For little things are sweetest.

Little birds, little flowers,

Little diamonds little pearls,

But the sweetest things on earth

Are the little boys and girls.

—Central Methodist.

A BIBLE PROBLEM.

"Are you studying arithmetic, Susie?"
said Cousin Alice.

"Oh, yes! I know the multiplication table perfectly, though Minnie says she doesn't think she ever will remember '9 times 7.'

"And you can 'add up,' can you?"

"Yes. Miss Graham gave me a great long example yesterday."

"Well, do you know there is an example in the Bible, Susie?"

"Why, no, indeed; do show it to me, Cousin Alice, and if it is just in simple addition I can try it at least."

"I hope you will, my dear little girl, though it may be a harder problem than you think, and it may take you a long time—all your life, perhaps—to get the answer. Where is your New Testament? Now turn to the Second Epistle of Peter (that means simply the second letter written by the Apostle Peter to teach Christians), and in the first chapter, commencing at the fifth verse you will find the example. Here it is: 'And besides this, giving all diligence (you see you must work hard, dear), add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.' Give me your slate and let us write them down:

1. Faith.	5. Patience.
2. Virtue.	6. Godliness.
3. Knowledge.	7. Brotherly kindness.
4. Temperance.	8. Charity.

"So, there is your 'example' in addition. Now let us find the answer to it, the result of the adding up of these eight beautiful Christian graces. What does the Apostle Peter go on to say? 'If these things be in you and abound, they make you to be not idle nor unfruitful in the knowledge of our Lord. * * * If ye do these things ye shall never stumble, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ.' The result of this addition then is 'rich and fruitful knowledge of our Lord Jesus,' leading up to 'an abundant entrance into His everlasting kingdom.' Now, isn't this a beautiful little study in arithmetic and a glorious answer to the example?"

"It is, indeed, dear Cousin, and sometime you must explain to me the meaning of all those beautiful words that I may learn to work them into my life, for just think, if I do so, I will go to Heaven, and will not have to just get inside the gate, either, but can walk right in with the Lord Himself to say suffer the little children to come unto Me! Is not that 'the abundant entrance?' I am going to try hard to gain faith and patience and knowledge and kindness, and—"

"The greatest of these is charity. That is love, my little girl, which comprehends all of the others, and without it, even faith and knowledge and charity (feeding the poor) are nothing, because unless the heart is tender and honest and loving, do you remember what we became?"

"Yes. 'As sounding brass and a tinkling cymbal.' I would not like to be like that, Cousin Alice." G. C.

BIBLE SCHOOL.

PRECEPTS AND PROMISES.*

The last lesson began the greatest of all sermons and this one begins its conclusion. We have in these three chapters (5-7) in Matthew the barest statement of the subjects treated in this discourse—some think it an outline of all Christ's moral teaching. We can only wish that we might have heard the great Preacher as he showed how these truths touch and influence human life; but only as we have seen them imperfectly applied may we understand.

In our theological schools we have studied the great sermons of Robertson and others as models, but never have I known this sermon studied for its construction. In this respect it is as marvelous as in its subject matter. In the greater part he appeals to men's heads. In a part of today's lesson he refers to the tenderest of all relationship, parent and child, and, in the pathos of the many who are walking the broad way to death, he reaches the heart. Then through the focus of these two lenses he brings to bear the light and heat of the entire discourse, upon the will, closing with an exhortation to build upon the rock to do what they had heard. Every Gospel sermon and every Scripture lesson is lost unless it moves the will or at least creates the desire to do.

A brief outline might be helpful for a study of the sermon as a whole and a better understanding of this lesson which is a part and should be studied in its setting. The following outline has been helpful to me: Introduction; the laws of happiness, 5: 1-12. First, constructive teaching. The worth of disciples; the filling of the law on the subject of killing adultery, divorce, oaths, retaliation and treatment of enemies. Second, iconoclastic teaching; against hypocrisy as manifested in alms-giving, prayer and fasting, appealing for a service that is to be seen and approved of God, not man. He rebukes anxiety for riches and speaks against worldly cares and over against this puts God's love and riches that belong to those who ask Him. 6: 1-34. He condemns the self-righteous in their censorious judgment and disregard for the truth. 7: 1-6. Third. Exhortation to prayer and morality; assurance of answer 7: 7-11, and resultant fulfillment of the law and prophets, 7: 12. The way of life, 7: 13-29. The way narrow and straight. Religious guides to be known by their fruits, nor is the way by profession lent in doing the will of God. The conclusion consists of an illustration of building, coming naturally from a carpenter who knew well the importance of a good foundation.

The sweep and rush of the entire discourse is to this one point of doing and this coming naturally from being. Proceeding to establish the laws of happiness and morality, right thinking, he destroys the idols of the hypocrite and worldly minded, placing God and His kingdom in their stead. Upon the emotions caused by statement of the Father's love and care he appeals to their wills. We are shut up in our textual study of this lesson to only a few of the precepts and promises of even this sermon. The lesson begins with a warning against judging. The prohibition is not against judging men's lives nor institutions, because He says in regard to false prophets, "by their fruits ye shall know them," but the condemnation is against a censorious judgment of motives. The same preacher said: "Out of the abundance of the heart the mouth speaketh." We may thus even know the nature of men's hearts and yet there are deep, fierce struggles that are hid from our eyes. Besides it is not our province to pass sentence on "another

man's servant." The Master here warns us that in judging others we condemn ourselves. We only announce to the world the motives that would move us under similar conditions. A notorious liar is free to accuse others of lying; the man decidedly dishonest suspects every one else of being dishonest, the licentiate has no confidence even in his own mother, and they see signs upon which to base their judgment. In other words, the man with a beam in his own eye thinks the mote in his brother's eye is but part of another beam.

The admonition to first cast out the beam from our own eye is that we may see clearly to cast out the mote from our brother's eye. No one is so intolerable in their denunciations as the unrepentant sinner who has not been caught or who in condemning others tries to shield himself; no one quite so tender and helpful as the person who has had a beam removed from the eye of his own soul.

In the sixth verse he but announces in figure what he told His disciples when He sent them forth on their first missionary journey in reference to shaking the dust from their feet as a memorial against those rejecting their message. Here is a fine exhortation to many overzealous religious workers. Don't talk religion to a man who has no desire to hear you, create first the desire.

Following the exhortation to repentance and then to help others, and limiting those to the helped, Jesus indicates the source of necessary power. What the limit of our asking? Only one, that we should spend it upon our lust. God will always deny such a petition. We are told to pray for food and raiment, for forgiveness and for the Holy Spirit; indeed there is no limit to His bounty, no measure of God's love only in His giving. "Ye have not because ye ask not, yet ask and receive not because ye ask amiss that ye might spend it upon your lust." God's giving to His children is like our giving to those we have begotten; only "how much more shall your Father which is in heaven give good gifts to them that ask Him."

Then follows, in many respects, the most wonderful statement in the sermon; the summary of the law and prophets. All the revelations of God through prophet, priest and patriarch, yea, in Christ Himself, is to the import that we do unto others whatsoever we would that others should do to us. We hear frequent pratings these days about reformation of society by men who are so intensely selfish that they are not even willing to share the burden. Men will try to build up the society they have robbed and plundered by giving a very small amount to endow an asylum or college. A far greater blessing would be for such men to do unto those who have made their wealth as they would be done by if the scale were turned.

After all these rigid moral teachings we do not wonder that the Master said straight is the gate and narrow the way which leadeth unto life. It is still comparatively few who find this way; only one-fourth of the earth's population is nominally Christian, and how very many of us are stumbling and losing the way. And in Christ Jesus, "who is the Way and the Truth and Life" shall we hope to attain.

W. B. Taylor.

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*Matt. 7: 1-4. April 8.

CHRISTIAN ENDEAVOR.

ALWAYS READY.*

We have a vague understanding of portions of these addresses of the Savior's. Evidently He did not intend we should know precisely when the Son of Man should come. There appear references to the establishment of the kingdom of heaven—or the Church—that occurred on the day of Pentecost, and also to the day of final judgment.

But whatever vagueness may pertain to those portions, none attend these words:

Take heed to yourselves, lest at any time your hearts be overcharged with drunkenness and cares of this life, and so that day come upon you unawares.

Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not.

"There is a tide in the affairs of man, Which, taken at the flood, leads on to fortune;

Omitted, all the voyage of their life Is bound in shallows, and in miseries. On such a full sea are we now afloat; And we must take the current when it serves,

Or lose our ventures."

Eschatology can scarcely be called a science yet. The knowledge we have of the "last things" may be "orderly arranged," but it is too limited in extent for that designation. We see the final judgment through a glass darkly. But we know that to all practical purposes that anguish court is in session and decides our case the moment of our death.

The prescience of the Judge, enabling Him to instantly determine the full force of our life for either good or evil through all eternity, obviates the necessity for a suspension of judgment.

Now, since death, like a sheriff, delivers us at once for trial, and the coming of death is uncertain as the flight of birds, how absolutely essential to our hope of heaven that we be always ready!

The Lord appears to reprove curiosity about the time of the closing of earthly affairs. When Jesus forepictured Peter's death to him the apostle inquired about John's death. Jesus saith unto him: "If I will that he tarry till I come, what is that to thee? Follow thou me."

Ability to render unto God a good account of each hour's stewardship is a more valuable accomplishment in the eyes of the Master than to determine the hour of the second advent with the angels, and the trailing clouds of glory, and the rifting of the tombs, and ascension of the saints.

It is no easy matter to be always ready. The gardener dares not neglect any part of the field, lest when his master comes some quickly growing weed should excite reproach.

Words grow rapidly in the heart and watchful husbandry is necessary to keep it free.

We become so interested in the store, the study, society or even in solution of theological problems, that, ere we know it, weeds of indifference, if not the more vaunting ones of impiety, are flourishing there, and our heart-garden is woefully unready the inspection of the divine Husbandman. Yet we know not the moment of his coming.

Living as we do in a rushing, worldly age, let us pray daily and fervently that the cares of this world, with all its distractions and deceitfulness may never choke the word that in us it become untruthful.

Being always ready does not imply that growth has ceased. It means that the mystic loom of life and grace is keeping pace with each day's requirements made on Christian character.

We should be ready for the incorpora-

*Lu. 21: 29-36; Lu. 12: 35-40. April 14.

tion into our life plan of these constantly appearing new duties, as the vesture of the growing peach is ready to meet each day's growth of the fruit within it.

There is no hurry, no straining, and no lack. It is the appointed task of the vesture to robe the fruit. It was ready for inspection yesterday, is to-day, and will be to-morrow. So let us work in harmony with the divine will, that we may be ready always for our appointed task.

Procrastination is not only thief of time, but a destroyer of souls.

It is deadly error to postpone sowing the grain till harvest time. It is fatal to delay digging the well till the house is on fire. We confess this, and yet we procrastinate making preparation for the life beyond, till the time for preparation is past; and in that hour for which all others are made we are not ready to meet the conditions of eternal life.

Let us learn from these Scriptures the divine lesson of prudence, and get in readiness for all the emergencies of the moral life especially. Let us lay by in store that we may have to give in answer to our missionary calls; be ready for the Endeavor prayer meeting with a helpful word; be ready for the despondent with a ray of cheer, for the erring with a forgiving heart, for the hour of death with a halo of hope, for the judgment with a holy life.

Jacksonville, Ill. Geo. L. Snively.

Next topic: Christ our missionary model. Jno. 4: 5-15.

THE CHRONOLOGY OF JESUS' MINISTRY.*

In the Gospel records there are very scanty notes of time preserved to us, so that it is exceedingly difficult to construct an adequate plan of our Savior's work. For this reason, several different theories of the length as well as of the order of his work, have been proposed by various Bible students. We are confronted with two general considerations, in dealing with the question.

The first is that, in the synoptic Gospels almost no references are made to such events as the journeys to Jerusalem to commemorate the great feasts, which would give to us some fixed points from which to judge of the length of the ministry, while at the same time, the Synoptic Gospels seem to conform more closely to the chronological order of the life of Christ than does the Gospel of John. This is probably owing to the close agreement of all three with the original oral narrative of our Lord's work, which finds, perhaps, its most concise expression in the Gospel of Mark.

The second consideration is that, in John's Gospel, much more account is taken of Jesus' visits to the feasts, from which we are able to gather more decisive evidence concerning the length of time he used in his public work. And still, in spite of these facts, the problem is very complicated, and its solution is far from certain. So much is this the case that theories ranging all the way from one year to ten have been advocated by various authorities.

The evidence for a ministry of one year only is sought in the lack of formal statement concerning the matter, depends largely upon the Synoptic Records, resolves the references to the feasts in John, to the subordinate feasts as well as Passover, which would make possible the assignment of all these feasts, to a period compressed within slightly more than a year, and above all, quotes the significant words of Jesus used in the synagogue in Nazareth of his Messianic work, "to proclaim the acceptable year of the Lord." (Luke 4:19).

On the other hand, one or two Bible students have asserted that the ministry of Jesus could not have been less than ten

years in length, and among other proofs of this, call attention to the fact that he must have been upwards of fifty years old when he held his controversy with the Jews, who said to him, "Thou art not yet fifty years old." (Jno. 8: 57).

Between these extremes the truth is evidently to be sought, and the majority of authorities have come to the conclusion, that a ministry of about three years six months, meets in a more satisfactory form the facts of both the Synoptic and the Fourth Gospels, than any other. However, it must be considered that an absolutely satisfactory chronology of the life of Jesus cannot be constructed. The fact that there are more than thirty different schemes of chronology now extant, proves this to be the case. Yet we may decide upon a fairly satisfactory order of events, as at least a working basis for our study, and it is believed that the plan presented in the supplementary readings to the chapters in the handbook on the Life and Teachings of Jesus, affords such a scheme.

Putting together these facts, and remembering that the life of our Lord probably began at least four years before the opening of the Christian era, owing to a mistake in the chronology which was made in the fifth century, when the calendar was reconstructed upon the basis of "the year of our Lord," we get the general scheme of the thirty years' private life covering the period from 4 B. C. to 26 A. D., and the three years and a half of public ministry from 26 A. D. to the spring of 30 A. D. These three years and a half of publicity may be divided roughly into the period of obscurity, spent largely in Galilee, Perea and Judea, and closing with the final week of tragedy and triumph. Of the first period, which probably covered only a few months, the Gospel of John is our only source of information; the second is described in the Synoptic Gospels, and covers somewhat more than a year; the third, by all the Gospels, but especially Luke.

Herbert L. Willett, Director.

PRAYER MEETING.

POSSESSING THE LAND.*

The Israelites had by several stages arrived at the southern border of Canaan. The Lord spake unto Moses telling him to send twelve men, representatives of the twelve tribes of Israel, to spy out this land. Entering at the southern border, the spies surveyed the whole land, even to the northern extremity. After forty days they return to Moses and the Israelites. Verily they had found a land which "floweth with milk and honey." It was a rich and fruitful soil. Difficulties were in the way. The people were strong; the cities were great and walled; giants were there. Ten of these spies by their evil report caused no little disturbance among the Israelites. Had they all been like Caleb and Joshua, their report might have had a very good effect on the people, and they could have immediately "gone up and possessed the land."

Now God has given us "an exceeding good land" to take possession of. We are commanded as Disciples of Christ to fulfil the Great Commission. There are many places in our own loved America where the Gospel of Christ has not been preached. Our home field contains an abundance of grain to be harvested. Truly, the fields are white already to harvest. Are there any difficulties? Are there places where we are not represented as a people? Are there places where mission work is difficult? Is it difficult to possess this land? Is there one among us like the ten spies who confides in his own wisdom and policy? Who is distrustful and lacks faith? Is there one who relies too

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much on his own strength? Oh, my brother, my sister, has not God promised to be with us always, even unto the end of the world? Let us take warning from these ten spies that we may not be compelled to realize our own insignificance and feebleness, that we may not be in our own sight "as grasshoppers." Unlike them, let us consider the mighty works of the Lord, which these Israelites had witnessed in Egypt, at the Red Sea, and in the wilderness, and that had the Canaanites been a thousand times stronger than Israel, they could not be stronger than Israel's God. Rather, shall we not be like Caleb and Joshua, people of true courage, steadfastly facing discouragements and difficulties in the path of duty? Exercising a most vigorous faith in God and entire dependence upon Him who can help us to take the whole world for Christ. May our deep faith in Israel's God help us to take this whole country for Christ! And finally let our faith and hope so grow that we may search out, by careful investigation of God's Word, the heavenly country. We hear a good message concerning it. Let us keep up in our courage and go up in the strength of the Lord and possess it, the heritage of the faithful Christian.

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*The Bethany C. E. Reading Courses.

*Num. 14: 26-33; 14: 6-9.

PERSONALS.

Bro. J. S. Hughes was a caller this week.

J. S. Myers has closed his work with the church in Philadelphia.

S. S. Lappin is in a good meeting. Thirteen added to date.

F. N. Calvin will begin the work at Colorado Springs April 1.

W. W. Wharton is in a meeting at Hopeville, Ia. Prospects are good.

E. M. Darst has found Texas to agree with him. He is expected back this week.

Bro. Thompson of Detroit has taken the work at Buchanan, Michigan. He began last Sunday.

Wm. J. Miller of Elkhart, Ill., writes that the church there wants a preacher for half time.

Chas. M. Sharpe has resigned the work at Lawrence, Kan. He will attend school at Chicago University.

Miss Effie M. Wright, Hillsboro, O., could be secured to lead the singing or assist in any religious meetings.

E. A. Cantrell, formerly pastor of the Englewood Church, this city, has taken the work at Washington, Ind.

A. R. Adams changes his address from Astoria to Lynnvile, Ill., having taken the pastorate at the latter place.

A. Martin and daughter are holding a meeting at Bloomfield, Ind. There were fourteen confessions at last report.

J. E. Powell, Williamsburg, N. Y., has taken the pastorate of the work at Green castle, Ind. He will begin his work there next Sunday.

Bro. Tanner preached the first sermon of his pastorate in Minneapolis from the text, "For what reason have you sent for me?" Acts 10: 29.

Miss Wadsworth read a paper last Monday before the ministerial association of this city on "Shakespeare and the Bible." It was highly appreciated.

W. B. Taylor had two unique funerals last week, those of a man and his wife who had lived together over fifty years and who had died the same day.

D. R. Lucas attended the Chicago Ministerial association last Monday. C. A. Young and the rest of the Oracle management are attending the congress this week.

E. W. Yocom closed his two years' work at Ox Bow and a unanimous call was given him for another year with an increased salary. The work is in splendid condition at Ox Bow.

We gladly make room for the resolutions sent by Bro. Hilton and found on another page concerning the death of Bro. Devries. Certainly we have lost a splendid worker in Bro. Devries.

R. D. McCance closed a meeting 22d inst. at Verdon, S. D. Seven adults added by confession. This church and school will want a preacher about May 15. J. B. McHard, Verdon, may be corresponded with.

J. H. Hardin, president of Eureka College, has accepted a call to the church at Liberty, Mo. He will begin the first Sunday in April. If we are not mistaken Bro. Hardin was pastor at this place several years ago.

B. B. Tyler has closed his temporary pastorate with the church at Colorado Springs. This week he will be with the brethren in Cedar Rapids, Iowa. From April 15 to April 23 he will be in Danbury, Conn. All will be pleased to know that he is going to resume his Bible lectures among the churches. His permanent address is 5526 Jefferson avenue, Chicago.



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LITERATURE.

"Doings in Derryville," by Lewis V. Price, United Society of Christian Endeavor, Boston-Chicago.

This is a very interesting story, strongly setting forth the evil influence to religious life of sectarianism in the small country town. Exactly right is the author when he says: "It is a law of our human nature that any common interest which creates a fellowship makes for moral elevation and promotes all the arts of civilization; while anything which repels and breaks up such fellowship makes for moral decay and barbarism." Elizabeth Barton is the name of the heroine. She is an active Christian Endeavorer. By reversal of circumstances she and her mother go to live in Derryville. She finds the church closed and a bitter sectarian spirit existing. By tact and grace she succeeds in uniting all Christians in the town with the following as the bond of agreement:

"Resolved, That avoiding denominational names as inappropriate to our present purpose, we unite in building up a pure and simple Christian Church in our community. That, for the good of our souls and the glory of God, we henceforth discourage denominational competition as tending to destroy vital religion among us, and that we prayerfully work for Christian unity and peace; that we take as the basis of our fellowship and Christian practice the unmodified Gospel of Christ, and not the teaching of men or the founders of sects; that we engage the services of a thoroughly equipped and accredited minister, and pledge him our hearty, loyal support, and that to carry out the spirit and intent of these resolutions, we appoint a committee of seven, of which the president of the Endeavor Society shall be chairman."

The introduction is by Frank W. Rollins, the governor of Massachusetts, who called attention to the very great decline of religion in New England towns.

Furnished readers of The Century by The Oracle Publishing Company.

"First Days in School," by Seth T. Stewart and Ida Coe. American Book Company; 25 cents.

This is by far the best primer that has come to our notice. Its illustrations could hardly be surpassed, and its plan is most admirable. It teaches without a teacher.

Furnished readers of The Christian Century by The Oracle Publishing Company.

"The Story of the Chosen People," by H. A. Guerber. American Book Company; 240 pages.

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"South America," by Frank G. Carpenter. The American Book Company; 350 pages.

It would be good to be a child again and be led by the author on a trip to the most characteristic parts of South America. The reviewer is not old; but, judging from the improvement of children's books, he thinks himself a patriarch.

"Leaves from Mission Fields," by N. M. Ragland. Christian Publishing Company, St. Louis; 273 pages; illustrated.

This volume comprises memoirs of Mrs. Harriet Newell, Mrs. Ann Judson, Miss Hattie L. Judson, Mrs. Josephine Smith and Charles E. Garst. One hundred and eighty pages are given to Mrs. Newell

and Mrs. Judson. The idea of linking the other three names with these two is a good one. They, having the same heroic spirit, were the legitimate successors of the pioneer missionaries. The book is well written and well done mechanically. The publishers have done the cause of missions and the cause of the Christian Church a service.

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RETURNS FROM THE MARCH OF FERING.

There is a satisfactory gain in the receipts; also a satisfactory gain in the number of contributing churches. More interest is taken in the apportionment. The preachers have done a noble part by enlisting new churches. The receipts from March 1 to March 23 amount to \$31,645.46. This is an encouraging report. We expect to receive \$40,000 during March.

Many of the larger churches are slow sending in their offerings. Will they not respond at once?

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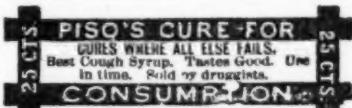
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NEBRASKA.

Secretary's Letter.—Earl E. Boyd is in a meeting at Brock, with Miss Rhoda Ward as singer.

Bro. Atwood reports a new building in progress at Schuyler, which he will dedicate in April. Fourteen added in the meeting.

Twenty-four have been added to the church at Blue Hill since Bro. Ogden began his labors with them last summer. He has held a short meeting at Bladen, and preaches for them occasionally. The church was reorganized.

Bro. Speck has been in a meeting at Indianola.

Bro. J. W. Walker held a good helpful meeting for the church at Red Willow.

The Waco meeting has closed with fifty additions, and a new church in prospect in the immediate future. This is a great meeting.

The reports in the papers of meetings in Nebraska all show marked energy, and give promise of the greatest harvest in many years. Let us hope that the results may be fully up to the promises.

Our meeting at Ulysses is still in progress with thirteen additions. We suffered from a steady week of theatrical performances, which all but destroyed the interest. We had splendid prospects till this iniquitous thing broke in, and much of the seed sown was caught away by the evil one. We still hope for a number of confessions, and some additions otherwise. Bro. Ely is a preacher of the everlasting Gospel indeed and in truth. His sermons have been marvels of direct teaching, plain and satisfying. The church has received great benefit from his ministry, and we count the meeting a great success, though no more are added than we have.

At board meeting on the 20th a small attendance was had. But business of importance was done. Bro. Earl E. Boyd of Belvidere was appointed state superintendent of Bible schools to succeed Bro. H. O. Devries. Estimates were made which seem to show the impossibility of granting any more appropriations for this year. The financial report shows a total of \$875.40 received from all sources up to March 16th. Balance in general fund, \$117.62, in the Bible school evangelist fund \$103.58. It will take \$183.75 to pay the men in the field to April 1st.

The state convention will be held at the Bethany camp grounds August 22 to 26 inclusive, beginning on the morning of the 22d. A preliminary meeting will be held on the evening of the 21st, Tuesday, as is usual, and the real business of the convention will begin Wednesday morning. The rates that are granted us by the passenger association will be guaranteed to all who come with certificates, if that plan is used.

Bradshaw and Hampton are seeking to co-operate in sustaining a preacher.

The re-dedication at Bluevale was postponed.

J. W. Hilton will supply for Bro. Harmon a part of the time during his absence on sick leave.

Atwood and wife go to Avoca for a short meeting.

W. T. Hacker will not remain at Kearney. The difficulties there seem to be growing rather than decreasing.

District No. 1 convention at Johnson April 4-6. No. 2 at Lincoln May 1-3. Send in those apportionments that we may be able to meet all our obligations promptly.

W. A. Baldwin.

At the first meeting of the Nebraska Christian Society Board after the death of Bro. H. O. Devries of Omaha, our state Bible school superintendent, a committee was appointed to draw up resolutions expressive of the loss sustained by his death.

Whereas, In the dispensation of an overruling Providence, our brother and co-laborer, H. O. Devries, has been taken from us, in whose death the Church of Christ and the Nebraska Christian Missionary Society, have lost a consecrated, devoted member, one who at all times was a wise counselor and an active and faithful worker; therefore, be it

Resolved, 1. That we bow in humble submission to Him "who doeth all things well," yet our hearts are filled with sorrow by the loss of one we so much loved; we shall miss his faithful help in our work;

Resolved, 2. That we tender our sympathy to his bereaved wife and two children and commend them to God and His promises for strength and comfort in this time of their great sorrow.

Resolved, 3. That a copy of these resolutions be sent to the bereaved family and to the Christian Century and that they be spread upon the minutes of the society.

Mrs. Minnie Grinstead Himes,
John H. Hilton,

Committee.

Avoca, March 24.—We just closed a splendid meeting with Bro. N. T. Harmon at Schuyler, Neb. Bro. Harmon is a true yoke fellow. He knows the truth and logically defends its claim. Fourteen were added and a house of worship planned and begun which will soon be ready for dedication. Under the faithful efficient leadership of their consecrated, talented young pastor and his noble wife they are looking forward to great things. The music was of more than usual interest. Every one seemed compelled to sing. Bitter opposition characterized the meeting throughout. Truth once more was crowned victorious. We are now helping Bro. E. S. Chamberlain here in a few days' meeting.

C. C. Atwood and Wife.

Waco, March 22.—Our meeting of four weeks closed last night with nine additions, making fifty in all. Brother Elliott did a wonderful work and endeared himself to all who attended the meetings. He is a great teacher, indulges in no foolish stories and constantly holds the Christ before the people as the great example of their lives. The church gave the writer a unanimous call for the second year. Plans were arranged for the immediate construction of a good building, which Brother E. has promised to help build.

O. A. Adams.

Just began a meeting at Inavale, with one added, a niece of M. E. Harlan; she will be a great help to our Lord's cause here. We continue in the Methodist Episcopal Church. Preached one sermon at Red Cloud on the 18th; one added. Brother A. C. Finch is pastor there now, and the work grows.

L. A. Hussong.

Fairbury, March 18.—Two weeks ago yesterday we began a meeting with the church here. J. W. Hilton of Bethany is in charge of the song service. Thirty-

four additions up to date. Audiences are large.

William Oeschger.

Craig, March 12.—Elder J. B. White of Wakefield has just held us an excellent two weeks' meeting. The work required was a revival in the church, rather than seeking new converts. This was ably accomplished, and there were two additions. The fourth district will meet in convention with the Craig congregation May 25 to 27. An excellent programme is being prepared, and every church should be represented. Brother Samuel Swiger, formerly an elder of this congregation, was buried here yesterday. Brother Pettitt, pastor of the East Lincoln Church, accompanied the family from Bethany and conducted the funeral service and also preached to a full house in the evening. The church is encouraged and pressing on.

C. W. Nichols, Pastor.

Lexington, March 13.—Our meeting here is progressing nicely. Brother Wickham is preaching the old Jerusalem Gospel. The house is packed every night. We have a fine chorus and good music and thirteen additions. The meeting is eight days old.

R. A. Givens.

PENNSYLVANIA.

Somerset, March 23.—The Somerset Church is moving on to larger things. Our apportionment to foreign missions was larger than ever. It is raised and we hope to make it more. Our meeting closed with twenty-seven additions.

Thursday, March 22, a reception was given in honor of these recent additions, at which time the pastor, in behalf of the church, presented to each of the new members a Bible.

Junior and Senior Endeavor societies are taking on new life. An Intermediate Endeavor has been organized. Plans are also maturing for young men's work. Next to the social problem the boy problem is the greatest the church has to solve. It is not reaching the boys nor holding them when they become men. Our plans here propose a work that shall look to the four-sided development of character, the physical, intellectual, social and spiritual. A sermon was preached to the business men recently on "The culture of a four-sided manhood." These men are now responding with moral and financial support for this young men's work.

The C. W. B. M. will hold its annual Easter reception on the evening of April 16th.

The Somerset Church wants its preacher to keep up to date, hence has made him a delegate to the Congress at Indianapolis.

Mrs. E. P. Wise.

Pittsburg, March 19.—East End Christian Church. Five hundred and ten added in the first two meetings here with Brothers Lhamon and Thurgood and their noble workers, and we are just beginning the third victory in a queer, hard field, with thirty added to date; thirteen yesterday and six tonight. Brother Thur-

good and his boys' brigade of eighty-two young men and boys came in a body to-night and helped us greatly. This building never housed greater crowds than the last two audiences. Brother T. E. Crambiet is pastor, and Brother J. Walter Wilson leads the music here. Will go to Kansas City next. Brethren, please pray for us. Fraternally,

Charles Reign Scoville.

OHIO.

Columbus, 1068 Oak Street.—The Ohio senate yesterday, by a vote of 15 to 16, turned the state over to the saloons for two years more. The Clark local option bill was defeated. It was done so by the request of Charles Dick and Mark Hanna as the representatives of the state and national administrations. The Republicans are to be held responsible by the Anti-Saloon League. Thus, once more, all interests dear to the home, church and civilization are sacrificed upon the altar of partisan politics. How long, O Lord, how long, shall we thus be sold to the saloons for a political job?

On April 2 this scribe will have the privilege of voting for Dr. Washington Gladden for council from the Seventh ward in this city. It is such a treat to vote for a man in whom perfect confidence is felt that we shall feel like voting a half-dozen times.

Some things of late in the journalism among the Disciples of Christ have had a tendency to make the average man hang his head in shame. Some of our editors have surely been eating too much mince pie. We command to them the thirteenth chapter of First Corinthians as a cure for that phase of dyspepsia. How fortunate that it is not contagious! At least the editor of The Century has shown no symptoms hitherto, and we sincerely hope that he may call in the allopath, homeopath, osteopath, Dr. Dowie or Mrs. Eddy, according to his liking—anybody, so the disease is averted, for be you well assured that the disease, if not checked, is unto death.

This reminds us of a fact so often illustrated—that the progressive gospel always wins. A negative gospel will always fail. That is why our "anti" brethren are doomed to extinction. They preach a negative gospel. They are more particular to preach what they do not believe in than what they do. The preacher who preaches a positive, aggressive gospel, and keeps at it, may not "have the house packed and people turned away," but he will build up a solid and substantial church that will give to missions on principle, and that will know whereon it stands. A gospel of anathemas is equally fatal. May the Lord save us as a people and preserve us from such.

District No. 19 will holds its spring convention at Fostoria March 21 and 22. This is one of the best districts in the state, and has done a remarkable work in building up new churches. So far as known to this scribe, Sabine, Wilmington, Bucyrus, Bowing Green, Bellefontaine, Belle Center and Munger are without pastors. These are all good fields, and ought to have good men. In fact, where is the place that does not demand a good man? Surely all want such.

As we listened last night in prayer-meeting to the testimony of men who have recently come to Christ and the contrast they pictured in their lives, it seemed more than ever that one soul saved was worth more than all the world. The last words of the immortal Knowles Shaw were: "It is a glorious thing to rally men to the cross of Christ." Fellow-preachers, let us not lose sight of this. Preach the word.

C. A. F.

Cleveland Letter.—The Clark local option bill, a most conservative temperance measure, was killed in the state senate

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last Wednesday by only one vote. All that the measure demanded was that the people of Ohio be granted the privilege of deciding by the God-given right of the ballot whether or not saloons should exist in their ward or municipality. And that privilege—the very right of self-government, was denied them. Our two senators from Cuyahoga county, be it said to their eternal disgrace, voted against the measure, after giving the best element of their constituency every reason to believe that they would vote for it. One of these senators who voted on the side of whisky, hell and corruption is a deacon and prominent member of the largest Disciple church in Cleveland. Notwithstanding all the petitions and letters from churches and Christian Endeavor societies, letters from ministers and other Christian workers that were sent to him, to say nothing of the personal interviews of prominent church members, to influence him to vote for the Clark bill, he betrayed their confidence and stood firmly by the saloons, with their scum and depravity and rottenness, and did it "for business reasons." It is no wonder that the indignation of Christians all over the state is up to the boiling point over the action of these lawmakers who have turned traitors to their God, their church and their manhood. But the Anti-Saloon League is pledged to cut off their political heads at its first opportunity. What we need is a vigorous campaign of temperance education in our churches which will teach Christian voters how to split their tickets in favor of men whose manhood cannot be corrupted. The polling booth is the place to reckon by compound interest with these cowardly enemies of temperance legislation. May God help the Christian voters of Ohio to turn down the traitors who have betrayed them and their Lord!

S. A. Cook of Shelby soon expects to locate at Willoughby.

Austin Hunter closes his work at Aetna Street Church April 1.

E. H. Olmstead.

No. 26 West Hudson Street, March 20.

ARIZONA.

Phoenix, March 20.—It is once more my happy privilege to be at home. After an absence of almost two years, last Saturday night, March 17, I crossed the threshold and was again under my own roof, realizing the joys of home again. During the months that I was absent I traveled from ocean to ocean and preached the Gospel in California, Pennsylvania, Illinois and Iowa, and have been instrumental in leading scores of persons to the Savior. This has been by reward.

The transition from the nomadic life of an evangelist to the comforts of home was forcibly illustrated by the journey I made from the East. Early on Thursday morning, when I took the train at Hopkins, Mo., the thermometer was almost down to zero, and three days later, when I arrived in Phoenix, I experienced typical June weather. It was a peculiar experience to glide out of midwinter into midsummer in so short a time. Try it for yourself by coming to this sunny southland next winter.

The season here has been unusually dry. Very little rain has fallen in the valleys, and there is no snow in the mountains, consequently the outlook for the farmers and stockmen is anything but encouraging. Mining, however, has never been carried on more extensively or with better results than at the present time. Last year the mines yielded millions of dollars' worth of rich ore. The output of copper alone was \$21,000,000—an increase of over 500 per cent since 1887. There is no "boom," but a business-like development of the wonderful mineral resources of the territory. A few of the wide-awake business men of Phoenix

—members of the Church of Christ—seeing the growing demand for an up-to-date smelting plant, recently organized the "Acme Smelting Company," and are arranging to erect a customs smelter in the near future. They offer excellent inducements to both large and small investors, and, being men of irreproachable character and excellent executive ability, absolute protection is guaranteed to all. Full information can be obtained by writing the company.

Last night the church here tendered Brother L. O. Ferguson and his estimable wife a farewell reception, he having decided to accept the pastorate of the church in Modesto, Cal. It is a great loss to the church in Phoenix for him to give up the work. I am the only preacher of the Church of Christ in the territory, and the church in Phoenix is practically the only church. There are two or three other struggling congregations. I shall fill the pulpit temporarily, till Brother F.'s successor arrives to take up the work. I expect to go into the evangelistic work again soon on the Pacific coast.

Cal. Ogburn.

No. 321, East Jefferson street, March 20.

ILLINOIS.

Manchester, March 22.—Just closed a successful four weeks' meeting at Raymond, Ill., under the direction of the missionary board of the fifth district. Paul H. Castle, pastor at Virden, did the preaching in a most effective manner, and his personal work and splendid social qualities added much to the interest of the meeting. Despite the fact that the congregation had neglected the assembling of themselves together for some years, the work was reorganized, money raised for preaching one-fourth of the time, and new and efficient workers added and the work generally revived. I will be in a meeting at this place with Ivan W. Agee doing the preaching; Guy B. Williamson, singing evangelist.

Watseka, March 17.—Our meeting closed last night with eighty-one added. Victor W. Dorris for twenty-six days held forth the Word of Truth to audiences that with few exceptions crowded the auditorium to the doors. No truer teacher can be found in our great brotherhood. His fearless denunciation of sectarianism we shall not soon forget. The query box proved a valuable aid in getting the truth before the people, the evangelist always appealing to God's Word in answering all questions and proving his wonderful familiarity with the Bible. Eight religious bodies were represented among the converts who came to take their stand with us upon apostolic ground. Watseka has been thoroughly stirred up by the truth presented by this eloquent and capable Christian gentleman.

B. S. Ferrall,

Pastor.

Eureka, March 19.—Our church at Pleasant Grove (Kentland) Ind., where I preach half the time, gave last year \$12.15 for foreign missions. Our apportionment this year, \$20. Raised last Lord's day, \$50.70. We are with you for Christ and wide world evangelization.

B. L. Wray,
Minister.

KANSAS.

Glaseco, March 20.—Just closed a meeting nine miles south of Osborne, with four additions; also just closed at Osborne city, with thirty-three additions. Brother G. T. Black assisted in the Osborne meeting, doing most of the preaching. We expect to be able to enlist the Osborne church more fully in missionary work. The work in Osborne county is looking up, and the prospects are quite promising.

J. N. Beaver.

IOWA.

Remember Iowa day, April 1.

Remember our motto—5,000 souls and \$10,000 for Iowa in 1900.

We covet the co-operation of every congregation in the state.

Last year 187 churches contributed to this work—a gain of forty-four churches over the year before.

Last year 245 churches gave nothing to the state work.

We hope to secure an offering from 350 churches this year. See that your church is among the number.

Our I. C. C. is doing a glorious work, but without more money it will break down.

The I. C. C. is employing five men for full time and six men a part of the time thus far this year.

We have given aid in quarterage to eight churches. Four of these can now take care of themselves without further aid from us.

Places like Guthrie Center, Audubon, South Ottumwa, Waterloo and others are looking to us for aid, without which they will perish. The outlook at each place is very hopeful, and a little aid will help them over the hard places and to victory.

In 1890 we had 240 congregations, 215 houses of worship, 153 preachers, 19,853 members and \$2,407.33 for the I. C. C.

In 1899 we had 432 congregations, 379 houses of worship, 357 preachers (including our Bible students) and 50,000 members.

Fifteen counties in the state have no church.

Eleven counties in the state have only one church each.

Thirteen counties have only two churches each—making thirty-nine counties where we are practically unknown.

In the northwest district in 1887 we only had four churches that were alive. We had seven congregations. Pleasant Grove, Highland Grove, Homer, Ontario and Boone had houses. Boone and Ontario were dead. Lehigh and Lake City congregations were without buildings. Lehigh was not meeting. Lake City was supplied by Dr. Corbin.

We now have seventy-seven congregations and sixty-two houses of worship in the northwest district. Forty-five of these congregations owe their existence to the I. C. C.

In ten years through the agencies of the I. C. C. 12,635 souls have been added to the Iowa churches.

We have fifty-three homeless congregations and more than 100 groups of members looking to us for help, many of which promise a rich fruitage for a small outlay of money.

If you want to make a bequest or place money with us on the annuity plan, write me. We offer you a safe investment and a good income on your money during your natural lifetime, after which the money will be used to win souls for Christ in Iowa.

Will you not join our dollar crusade and become a contributor to our Francis Winlock \$1 memorial fund? We want 1,000 names.

H. Ford, a student of Drake University, will cross swords with T. J. Sheldon, a Latter Day Saint, in a ten days' discussion at Ortonville, beginning March 22. Two propositions will be discussed: 1. Resolved, That the Book of Mormon is inspired of God, in the same sense that the King James version of the Bible is inspired. Sheldon affirms and Ford denies. 2. Resolved, That the church of which I, H. Ford, am a member, is of Divine origin and agrees with the Word of God. Ford affirms and Sheldon denies.

Our district conventions are well attended, the fellowship delightful and the desire for a closer co-operation is very encouraging. See plan of work in this issue.

At Leon we were delighted with presence and help of D. R. Dungan. The most of the preachers present learned to preach under his direction, and it was a great delight for father and children to meet again. I was fortunate in being assigned with him to the same place. We were entertained at the home of Brother and Sister Castor. Brother Castor is one of the leading merchants of the city, and it was a great pleasure to be entertained at his home. Brothers Orr and Clemmer joined our party Wednesday night.

Elder A. T. Kemp of the Leon congregation handed the president of the convention the following note, which is said to voice the sentiments of the entire official board: "I want to express my thanks to this convention for the rich feast brought to our town. I can now more clearly understand the words of the Great Teacher when he said to Peter, 'Feed my lambs, feed my sheep.' He never would have said these words if he had not first furnished the food. This convention has spread the table before us with the richest food of the southwest district—St. Louis, Des Moines and other places—a feast never to be forgotten by all who have heartily partaken of it." Leon is a splendid old church, and she gave her guests a hearty welcome. Brother R. W. Castor is its new pastor, and has the work well in hand. Brother Castor and his good wife will do a good work at Leon.

J. H. Stark has accepted a call to minister to the church at Oelwein. We welcome Brother Stark back to Iowa.

Robert Smith has accepted a call to serve the church at Lexon.

Mark Williams will take the work at Kellerton.

C. G. Stout was at Last Chance last Sunday.

S. G. Griffith, pastor of the church at Cole Town, Ohio, would come to Iowa if a suitable opening presented itself.

L. S. Ridnour is in a meeting at Essex. Brother Ridnour comes to us from Highland, Kan., and is highly spoken of as a good pastor and evangelist.

A. E. Cory began a meeting at Clarinda yesterday. Brother and Sister Cory will soon sail to the Hawaiian islands, but cannot go at present on account of the quarantine. He will hold meetings until the quarantine is removed. If you can use him, let me know. He will do as much work in as short a period of time as any man in Iowa. We want to send him where he will do the most good.

March 19. B. S. Denny,
Corresponding Secretary.

C. W. B. M.—The northwest district convention at Rockwell City was a great success in every respect. Those on program who were unable to come sent their papers and the program was fully carried out. The weather was unfavorable, but the attendance was good and the interest and enthusiasm did not wane. Mrs. Hoffman proved herself equal to the position of district secretary. Her evening address was highly appreciated.

The largest amount of money raised was the amount contributed by Rockwell City, more than \$100. Mrs. McIntyre's "Snap Shots" were requested for publication in the Index. Watch for them and use in your auxiliary and junior. All were pleased with Mrs. Lillard's work.

The maps, helps and pictures sent by auxiliary added much to the interest.

The secretary organized at Woodward. They will also reorganize the junior soon. Mrs. Lillard's reorganized at Van Wert. The pastor gave great help. We rejoice in these added workers. Mrs. Lillard's also organized at Minburn.

Ladies, do not fail to observe self-denial week and fill up the mite boxes. Remember this money goes to the new work in Calcutta, India, and we want to raise \$2,000 in this way.

Some auxiliaries did not send the \$1 for convention expenses. It is not yet too late to do so.

Now that your convention is over urge the auxiliary to help carry out all plans formed before the state convention.

Annette Newcomer,
State Secretary.

Des Moines Letter.—The Munhall meeting closed after three weeks' duration. About five hundred and eighty cards were turned over to the pastors of the city. These cards represent confessions. What per cent of this number has become identified with churches is not known. This, however, is only one of the criteria by which the success of the meeting is estimated. In this meeting Des Moines saw a united church for the time. The world saw that after all the churches are one, and the churches themselves learned a lesson of fellowship. The churches must unite. To spend energy, money and time maintaining a distinct organization and keeping before the world a system of theology, while the millions are perishing and the cities of our country are running off after the world, the flesh and the devil is almost to put upon Protestantism the brand of insincerity. If Jesus died for the world, the world is lost until it comes to know Him. The zeal of some partisans would indicate that Jesus died to save some form of theology. The different bodies of Protestantism are united sufficiently for many kinds of work. Why not join hands and go after the enemy? The mission field should be divided, so denominations would not compete. For the Christian church to enter a field where the Baptists, e. g., are doing a good work while there are millions of people beyond who are dying is a wrong policy for our own growth as a people to say nothing of its being a shameful barrier to the world-wide proclamation of the gospel.

The good women of Iowa met with another defeat in their attempt to secure an election upon woman's rights. The bill came to an untimely death. But never mind, reforms never roll backward. The next century is woman's century. The bill placing saloons five miles from the Iowa State University passed the senate easily. John Barleycorn is mad. The men who spoke against the bill invariably announced themselves as temperance men! Wonder why they considered such information necessary!

Who is to be the next mayor of Des Moines? That is the question. Whether 'tis better to suffer the corruption and vice of outrageous municipal government or take up arms against a sea of compromising officials and by opposing end them by voting for Mr. Hartenbauer and the citizens' ticket. Mr. McVicar wants to be mayor a third term. Many think his administration has been wanting and desire a change. Monday next (last) tells the story.

Bro. Joel Brown's visit to the east side church proved a benediction. His sermon was full of information and inspiration. He talks like one who heard the "Orphan's Cry." Bro. W. F. Cowden of the Northwest will speak at the East Side Church

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next Lord's Day morning, and at University place in the evening.

Bro. B. B. Tyler of the United States is to be at University Church the first days of April.

There have been several additions to the East Side Church recently.

J. M. Lowe.

Sioux City, March 19.—Our meeting starts out fine; audiences increasing. Four additions last night, making twenty-four the first two weeks.

C. M. Wickham.

VIRGINIA NOTES.

As the Christian Tribune has well said: "The death of no evangelist since Knowles Shaw has sent such a thrill of pain and sorrow through Virginia as the death of Bro. F. M. Anderson." He was walking on the railroad track presumably studying his sermon notes when killed. He had undertaken as financial secretary of the Virginia State Board to secure ten thousand dollars for Virginia missions and would no doubt have succeeded had he lived until November. He was rapidly winning the esteem and love of every missionary worker in the state. His home was in Missouri and his body was sent there for burial. Our sympathy is extended to his bereaved loved ones.

The tenth annual convention of the Virginia State S. S. Association was recently held in Roanoke, Va. The attendance was larger than at any previous convention. The writer's address on the "Bible and Public Education" was warmly received by those present. Dr. Harper of the Methodist Church asked Bro. Shelburne to continue the convention with some Bible studies and addresses in his church, which we did. We have a good nucleus for a strong church in Roanoke. With their indomitable pastor the noble band of Christian workers we met will undoubtedly exalt the cause of Christ in Roanoke. After giving a number of lectures and Bible studies we left Roanoke with an intense longing to return. We were entertained in the delightful home of Brother and Sister Meadows.

The Strasburg, Va., Church, where J. D. Hamaker, the bishop of the Valley of Virginia labora, will send one hundred dollars to the Foreign Society. Bro. Hamaker also ministers the Word of Life to Gallilee and Mt. Jackson, each of which sent \$25 to the F. C. M. S. for the March offering. The cause of missions is safe wherever Bro. Hamaker preaches.

University of Virginia. C. A. Young.

CHICAGO.

F. F. Grim has taken the pastorate of the Garfield Boulevard Church. The place of meeting is to be changed this week on to the Boulevard, near Halsted street. The new location is more inviting and will be a great improvement in many ways.

Claire L. Waite is preaching regular at Keeley Street Mission, and the outlook of the work is very encouraging.

John Givens has taken charge of the West Pullman Church. The future of the work is quite hopeful.

The Austin Church gives a Sunday school entertainment next Saturday evening. Last Lord's Day they were favored with the presence of C. A. Young of Charlottesville, Va., who preached an inspiring sermon on "Visions."

Last Sunday was decision day at the Englewood Bible School. Eight of the young people made the good confession.

The Maplewood Bible School gives an entertainment at Edgewood Hall Thursday evening. The proceeds to be used for the erection of a Sunday school chapel. This school was organized last Decem-

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INDIAN TERRITORY.

Vinita, I. T., March 22.—I just closed a ten days' meeting at Miami, with thirty-two additions. This is my fourth protracted meeting here in three years. They will build at once.

F. G. Roberts,

WASHINGTON.

Dayton, March 19.—We have had four additions here since our last report—one by confession and baptism and three by commendation. And all goes well.

W. W. Pew.

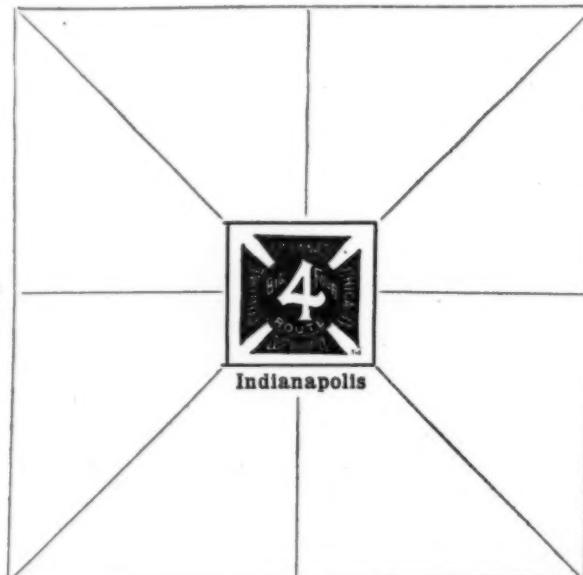
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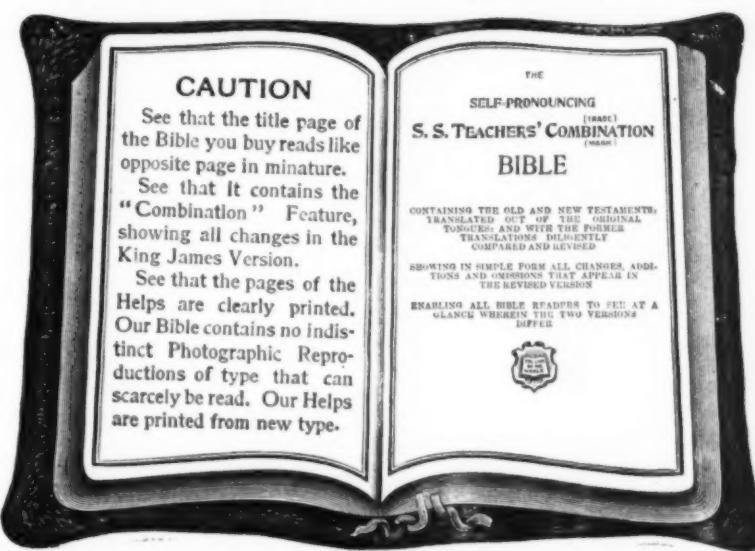
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